Archdiocese honors pro-life supporters for their service

By Mary Ann Wyand

Promoting the culture of life and helping save the lives of defenseless unborn babies is priorities for the 2010 recipients of archdiocesan pro-life volunteer service awards.

St. Joan of Arc parishioner Patricia Yeadon of Indianapolis, who has faithfully volunteered as a pro-life sidewalk counselor outside abortion clinics for 24 years, will receive the Archbishop Edward T. O’Meara Respect Life Award for her distinguished service to the cause of life at the conclusion of the archdiocesan Respect Life Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.

Cardinal Ritter High School senior Alyssa Barnes, a member of St. Malachi Parish in Brownsburg and a dedicated pro-life volunteer, is the recipient of the Our Lady of Guadalupe Pro-Life Youth Award, which also will be presented following the Respect Life Liturgy. Msgr. Joseph F. Schaeder, vicar general, will celebrate the Respect Life Mass at 1 p.m. on Oct. 3 on behalf of Archbishop Daniel M. Buechlein, who is leading a pilgrimage to holy sites in Austria and Germany.

Catholics in central and southern Indiana are invited to participate in the archdiocesan pro-life Mass, which is part of the U.S. Conference of Catholic Bishops’ national Respect Life Sunday observance organized to educate people about the sanctity and dignity of life from conception until natural death.

After the Mass, Catholics are encouraged to join the Central Indiana Life Chain, an ecumenical, one-hour, pro-life prayer vigil along North Meridian Street in Indianapolis, at 2:30 p.m. to silently pray for an end to abortion.

Respect Life Award

Yeadon began praying the rosary in front of abortion clinics in 1986, and her prayerful presence there evolved into pro-life sidewalk counseling as a volunteer with the ecumenical Truth and Compassion Ministry organization.

“I was trying to get St. Joan of Arc parishioners involved in going to the abortion mills to pray,” she said. “That’s how I started going there. I had no idea that it’s an ecumenical, one-hour, pro-life prayer vigil along North Meridian Street in Indianapolis. I was not involved in any pro-life work. I was involved in a youth group.”

“I was moving from an agrarian to an industrial transformation” when the United States was founded, he added.

 Observatory: The Museum of the Holy Land

Haitian bishops agree on broad-based program to oversee reconstruction of parishes and schools

WASHINGTON (CNS)—Haitian bishops agreed Sept. 24 to the creation of a broad-based reconstruction program involving Church partners from around the world that will guide how parishes and Catholic schools destroyed in the Caribbean nation’s January earthquake are rebuilt.

They met in Miami on Sept. 22-26 as the Miami Archdiocese, celebrating the Mass to close a meeting about a program to rebuild the Church in Haiti.

WASHINGTON (CNS)—One hundred years and a day after the founding of the national organization that became Catholic Charities USA, its president called for “21st-century solutions to 21st-century problems,” and said keeping track of how many people are fed or given shelter for a night is no longer enough.

“Twenty-first century solutions are needed,” said Father Larry Snyder, a priest of the Archdiocese of St. Paul and Minneapolis who has been president and CEO of Catholic Charities USA since 2005.

Father Snyder spoke on Sept. 26 at his organization’s centennial gathering in Washington, where it was founded by about 400 Catholic leaders in 1910.

Charities head marks 100 years with call for ‘21st-century solutions’
I would continue, and that God would keep me going there for this many years.”  
While there is “a lot of heartache involved in pro-life sidewalk counseling,” Yeadan said, there are also moments of overwhelming joy when women who experience crisis pregnancies decide to choose life for their unborn babies.

“I think God gives you a way to protect your heart when you do this in obedience to him,” she said. “It’s simply God’s grace.” Even with the suffering comes joy because you know what you’re doing is the right thing. It’s the power of the Holy Spirit.

The hardest part of sidewalk counseling is making a personal connection with women considering abortion, she said. “You have to truly show the women that you care about them. You have to expose your heart completely, and you have to be vulnerable.” Sometimes they will reject what you have said, but you have to keep going and have an abortion. So you continue to pray for them, and offer information [about post-abortion syndrome and abortion reconciliation] when you can.

Yeadan doesn’t let bitter cold or extremely hot weather deter her from her mission, and often solitary prayer vigils outside abortion clinics all year long. “Knowing that other people are praying helps immensely,” she said. “Prayers do make a difference because I can feel the presence of God so strongly even when I’m numb to the cold and it’s time to go home or lose toes and fingers [from frostbite].” She thinks she needs to stop sometimes and pray for real help.

Yeadan always fasts from food and water as she prays continually between opportunities to offer sidewalk counseling to expectant mothers. She is available around the clock during volunteer shifts that last from 7 a.m. until 1:30 p.m. “For the babies,” she said, “and I pray the rosary or read Scripture, usually the psalms. I pray for the women that are already inside [the abortion clinic], pray for the staff—and if I know who the abortionist is—pray for him or her by name. Sometimes people come by from the neighborhood, and they want to stop and pray about something. I am there for whoever sends my way.”

The daughter of Dolores Yeadan and the late Bill Yeadan grew up in a large family of 12 children that includes her twin sister, Nancy, as well as several adopted siblings and foster siblings.

It was always a big thrill to have a new baby in the house,” she said, “so it’s hard for me to understand that sometimes people don’t welcome babies.”

Benedictine Sister Kathleen Yeadan, a member of Our Lady of Grace Monastery in Beech Grove, said her older sister schedules her volunteer shifts to allow time for sidewalk counseling activities to allow time for sidewalk counseling during busy days at clinics.

“My name is Patricia Ruth Ann Yeadan, and the first letters of her name spell ‘P.R.A.Y.’,” Sister Kathleen said. “I think I’m very faithful about praying for new babies, and mothers. She also helps with the Gabriel Project, and takes her commitment to help women who have decided to keep their babies very seriously. Often, the money to help them comes from her own resources.

Pro-Life Youth Award

Even with a busy schedule at Cardinal Ritter High School, Alyssa Barnes makes time to participate in the Archdiocesan Pro-Life youth group and is the president of Ritter’s Pro-Life Club. She prays outside abortion clinics in Indianapolis, attends the archdiocesan Help Center. For the Precious Infants monthly Mass at St. Michael the Archangel Church, participates in the Central Indiana Life Chain and “40 Days for Life” prayer vigils, and walks in the National March for Life each January in Washington, D.C.

“I want any woman going into an abortion clinic to know that there is a better way,” Alyssa said, “and that life is never regrettable and that she doesn’t have to be alone.”

Matthew Hollowell, a faculty member and the Pro-Life Club moderator at the Indianapolis West Deeneyy high school, said Alyssa can always be counted on to enthusiastically promote respect for life.

“I have merely met a student more committed to the cause of life than Alyssa,” Hollowell said. “… Alyssa played an instrumental role in Cardinal Ritter’s first ever Pro-Life Week. … She is a visible witness to the pro-life movement by praying at Planned Parenthood, and by attending— and encouraging other students to attend—the monthly pro-life Mass at St. Michael’s. The future of the pro-life movement is very blessed to have Alyssa leading the way.”

Alyssa helps her parents, Bill and Maria Barnes, as volunteers with the St. Elizabeth/Coleman Pregnancy and Adoption Services foster care program, Project Gabriel assistance for poor mothers and babies, and the archdiocesan Refugee Resettlement Program.

“My family has always been very open to life,” she says, “I have two sisters and two brothers. My youngest brother was adopted three years ago. That was a really cool experience. We tell him how much he is loved, and that his birth mother loves him. Adoption is always an option.”

American Life League

The American Life League is a basic resource for all who seek the truth about the culture of death and how we can work to stop it. It is the only national movement committed to protecting the rights of the unborn and dying. From the very beginning, the American Life League has provided a voice of truth, and a practical plan of action, that can change the culture of death into a culture of life. It is a powerful message that has been heard around the world.

The American Life League is the only national organization that provides a complete resource of the latest information and practical solutions on every significant issue of the culture of death. It is the place to go to find out what is really happening and how you can be a part of the solution. The American Life League is here to help you in your mission to stop the culture of death and bring about the culture of life. It is a powerful message that has been heard around the world.

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Patients at Catholic hospital supply placenta for stem-cell research

CLEARWATER, Fla. (CNS)—Women giving birth at a Catholic hospital in Clearwater, Fla., can contribute to stem-cell research by donating placenta and umbilical cord blood.

The Pittsburgh-based Stemnion recently opened a research facility in Clearwater so that cells can be harvested from the afterbirth tissue within a few hours of delivery. Since January, 77 women with prescreened deliveries at St. Joseph’s Women’s Hospital have consented to the placental donations and 63 placentas have been successfully donated.

Stemnion officials gathered on Sept. 23 at Clearwater Hospital to mark Respect Life Month by presenting a check for $450 to the religious leaders, including Bishop Robert N. Lynch of St. Petersburg, Fla., and Sister Carol Keenan, president and CEO of the Catholic Health Association, to celebrate the collaboration, which started while Archbishop Chaput was archbishop of Philadelphia and Bishop Lynch was archbishop of Washington, then bishop of Pittsburgh.

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Sister Carol, a Daughter of Charity, said she and the bishops “wanted to see morally upright, good stem-cell research being done in our many Catholic hospitals.

St. Joseph’s Women’s Hospital was the first candidate for the program because about 7,000 babies are born there each year, nearly 1,000 of them by C-section, although many of those surgeries are unplanned.

The research—morally acceptable and in keeping with Catholic teaching—should not involve the destruction of human embryos—is aimed at developing healing therapies, including a skin replacement barrier that could reduce disfigurement and contraction in severely burned patients.

“It’s a great opportunity to be on the cutting edge and advance the care of seriously injured patients, both military and diabetics and people who are terribly burned,” Sister Carol said.

William Golden, a co-founder, executive chairman, executive vice president and chief financial officer of Stemnion, said the company hopes its product “will help patients with burns to heal faster with less scarring and less pain, and get them back to burn unit faster with fewer long-term consequences.”

Golden said Stemnion does not do research involving embryonic stem cells. The Catholic Church opposes such research because it requires human embryos to be destroyed.

Franciscan Sister Patricia Shirley, vice president of mission at St. Joseph’s Hospital, which is affiliated with St. Joseph’s Women’s Hospital under the umbrella of BayCare Health System, said the placenta donation program offers an opportunity for the hospital to “live out our mission in a very, very real and practical way.”

“It’s helping medical science and it’s helping create opportunities for healing, which is very much a part of what we’re part of,” she said.

To promote physician support for the program, Stemnion plans a wound care expert, Dr. David Steed, to speak to the doctors and explain what the research was hoping to achieve.

The purpose of the research is healing, and [the physicians are] invested in that already,” Sister Carol said. “[Stemnion] is hoping to be able to use this for burn victims and for the healing of wounds for our military personnel, and that is something again that strikes a chord in all of us, and is something that we would very much like to be a part of and help support.”

Kimberly Gray, the administrator and chief operating officer at St. Joseph’s, said Stemnion reimburses the hospitals for the afterbirths.

“Your Catholic faith is the problem,” Cardinal DiNardo said.

In Respect Life message, Cardinal DiNardo promotes vigil for life on Nov. 27

WASHINGTON (CNS)—In a message marking Respect Life Month in October, the chairman of the U.S. bishops’ Committee on Pro-Life Activities called on U.S. Catholics to join Pope Benedict XVI in a worldwide prayer vigil “for all nascent human life” on the Saturday evening of Thanksgiving weekend.

Cardinal Daniel N. DiNardo of Galveston-Houston also encouraged Catholics to demonstrate their commitment to life “through a loving concern for the good of others,” and to work to ensure that health care reform, as its implementation unfolds, “will advance the cause of protecting human life from conception to natural death.”

His comments came as the 150 religion reporters on Sept. 24. He urged the journalists from across the nation and overseas “to understand believers and religious institutions as they understand themselves,” and to have humility in their work.

Archbishop Charles J. Chaput

Archbishop says mass media today seems more hostile to Christian values

DENVER (CNS)—A new survey in the mass media seems more hostile to Christian values, Denver Archbishop Chaput told a conference of 150 religion reporters on Sept. 24.

He urged the journalists “to avoid religious idiosyncrasies on government, the economy or culture.”

His decision stems from a Times reporter misquoting him during John Kerry’s presidential campaign in 2004, which was proved to be incorrect by a reading the archdiocese. The paper claimed the Catholic bishops were trying to derail Kerry’s campaign over the Catholic senator’s support for legal abortion.

In his speech, Archbishop Chaput also stated that the Catholic bishops, Pope Benedict XVI badly in the latest series of your chronicles (of abuse scandals).

“Describing religion journalists as people I have ever known in my life,” he said. “What’s new today is the seeming continued, “a society where people are to worship and believe whatever they want so long as they don’t intrude on religious self-criticism, and to be skeptical of social science and of healing, the less need there will be to use embryonic stem cells, which we would very much like to be involved in,” she said.

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I want a laity not arrogant, not rash in speech, not disputatious, but men [and women] who know the scriptures, who enter into it, who know just where they stand, who know what they have and what they do not, who know so much that they can give an account of it."

That quotation is from Cardinal John Henry Newman, who wrote it back in 1851 in a small pamphlet called The Present Position of Catholics in England. (We took the liberty of adding "and women" to the original text.)

Pope Benedict XVI might have been so touched that he quoted it on Sept. 19 in England while presiding at Cardinal Newman beatification liturgy. He said it should serve as a goal for catechists today.

Cardinal Newman indeed was a champion for the laity. His most famous article on the laity appeared in the periodical The Rambler in 1859. It was titled "On Consulting the Faithful in Matters of Doctrine," and it discussed the consensus fidelium (consensus of the faithful), which later was adopted by the bishops at the second Vatican Council. Pope John Paul II went so far as to say that Vatican II was "Newman’s council."

However, as the quotation that leads this editorial stated, Blessed Newman insisted that he wanted an educated laity, those who know what the Catholic Church teaches and why it teaches it. It’s a quick-to-say, though, that the Church isn’t only for the educated. We know perfectly well that some of the most sanctuaries understand only the bare basics of their religion. They too, are part of the laity apostolate.

The Vatican II Decree on the Apostolate of Lay People, says, "On all Christians rests the noble obligation of working to bring all people throughout the whole world to hear and accept the divine message of salvation." (§3). The uneducated can do that through their example.

However, in our modern age, there is no good excuse for the laity to remain ignorant about Catholic doctrine. That is especially true among American Catholics, who are among the best educated people when it comes to secular subjects. Unfortunately, too often we see those same well-educated people with only a rudimentary understanding of the tenets of their religion. All Catholic churches should have at least two basic publications: a Catholic Bible—preferably the New American Bible because of its footnotes—and either the Catechism of The Catholic Church or the United States Catholic Catechism for Adults. An educated Catholic must have a good understanding of what is in those books. Catholics should also have a book that contains the documents of the Second Vatican Council, and those documents should be clear. Then add a Catholic encyclopedia, the annual Catholic Almanac; and one of many books about the lives of the saints. Just as a well-educated man or woman in the professions—lawyers, doctors, engineers, tax specialists, etc.—must keep current on what is happening in the time of their life, so must a well-educated Catholic. That can start with The Criterion, but it shouldn’t end there. Read one of the national Catholic newspapers and several of the more than 80 Catholic magazines.

Then there are Catholic books. Visit a Catholic bookseller, a Barnes & Noble of Borders, or a public library and see the plethora of Catholic books.

Publishers such as Ignatius Press, Our Sunday Visitor Press, Alba House, St. Anthony Messenger Press and Paulist Press are only a few of the good Catholic book publishers.

Of course, there is also the Internet. Check out the Vatican’s website or the U.S. bishops’ website, the archdiocese’s website or other trustworthy Catholic websites for information on topics you are particularly interested in. There is simply no reason, except apathy or laziness, for a modern Catholic to be ill-informed about what the Catholic Church teaches.

Since today’s Catholic Church is so dependent upon the laity to staff its parishes because of the decrease in the number of our clergy and religious, it is great that there are already an estimated 31,000 lay ecclesial ministers with more than 20,000 people—80 percent of them women—in programs of formation to become ecclesiastical ministers.

At the same time, it is crucial to remember that the mission of all lay men and women is to proclaim and live out the faith in the middle of the secular world. As valuable as lay ministry is in the Church, only a very small percentage of the laity do this full or even part time. Blessed Cardinal Newman would be happy indeed to see the laity more involved in ministry in the Catholic Church and in the broader society. (He would also undoubtedly be quite surprised.)

These are the educated laity that he wanted, and whom Pope Benedict wants today.

—John F. Fink

Parish Diary/ Fr. Peter Daly

Pope’s trip to Great Britain brings conversion, prayer and reconciliation

Bravo for the pope! Bravo for the Eternal Word Television Network (EWTN)! Hurrah for the British people!

What a wonderful weekend of news that came to us from Great Britain as Pope Benedict XVI visited that island nation. He confronted his critics with gentleness and encouraged his followers with hope.

Thanks to EWTN’s wall-to-wall coverage, I was able to watch the event unfold in all of its British splendor. EWTN proved its value to the Church. Raymond Arroyo and his companions, Father Joseph Sirico and Professor Joseph Pearce, gave real insight.

Listening to them was like a short course in Cardinal John Henry Newman’s thinking, in English history and literature.

In my opinion, it even achieved three small miracles. The first was a miracle of open-mindedness.

In the days before the papal visit, the British chattering classes became aggressive in their atheism and nearly hysterical in their anger.

Professional atheist Richard Dawkins called for the pope’s arrest as a criminal. British journalist Claire Rayner wrote that the pope was so “disgusting…so repellent, … and so hugely damaging that the only thing to do was get rid of him.”

Their extremely negative comments were so over the top that they achieved a miracle. They created sympathy for the pope in historically anti-Catholic Britain.

In a country where the monarch may never be a Catholic and which celebrates Nov. 5 as Guy Fawkes Day, a day when Catholics were regularly attacked, they created sympathy for the “pope of Rome.”

Even more significantly, they actually got people to listen to him. The pope drew crowds that rock stars and politicians could only envy. He gained the respect of the British public.

This “is the search for the one thing necessary, which alone satisfies the longings of the human heart,” he said.

The chief rabbi of Britain, Lord Jonathan Sacks, agreed. He spoke of what we offer the modern world: “In the face of a deeply individualistic culture, we offer community. Against consumerism, we talk about things that have value but not a price. Against cynicism, we dare to admire and respect. … We hold life holy.”

Pope Benedict made us proud of our faith and our Church.

Unlike his critics, his voice was reasonable, courageous, intelligent, respectable and peaceful.

If the peaceable and conciliatory spirit of those four days can be continued, it was worth the trip to Great Britain.

(Father Peter Daly writes for Catholic News Service.)

Stem-Cell Research

A new public opinion poll shows that nearly half of U.S. adults oppose federal funding of embryonic stem-cell research.

Survey from a random sample of 1,006 adults conducted Sept. 8-14, 2010. Source: International Communications Research

Q. Do you support or oppose using your federal tax dollars for experiments using stem cells from human embryos?

Q. Support 47% Oppose 38%

Q. Should scientists be allowed to use human cloning to try to create children for infertile couples?

Q. Yes 9% No 83%

Q. Should scientists be allowed to use human cloning to create a supply of human embryos that can be destroyed in medical research?

Q. Yes 12% No 76%

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Religious artwork and imagination deepen our faith

E
scribed esta columna con anticipación ya que, con el favor de Dios, para el 10º aniversario en que se publique estaré ya que, con el favor de Dios, para el Concilio Vaticano II. En un momento en que muchas de nuestras imágenes y la imaginación en el perfilado de nuestra fe en Dios. No podemos depender únicamente de las palabras, la filosofía y la teología, con todo y lo importantes que puedan ser para profundizar en el conocimiento de aquello en lo que los católicos creemos y el motivo por el que lo hacemos. Tiendo a estar de acuerdo con las personas que sienten que perdimos buena parte de nuestra cultura católica local después del Concilio Vaticano II. En un esfuerzo por aplicar algunos correctivos a la forma como celebramos la liturgia, considero que pasamos de una interpretación más piadosa del arte sacro y litúrgico a interpretaciones que pueden ser menos adecuadas.

Las obras de arte con motivos religiosos y la imaginación contribuyen a profundizar nuestra fe

I
magine seeing the paintings on the walls of the church, each representing a moment in the life of Jesus. The Way of the Cross is one of my favorite devotionals. The play is in German. I am hopeful that my grasp of the language is good enough to follow an unfamiliar story. I will pray for all of you during the production. I recall studying them with great admiration as a boy by the statues of the Stations of the Cross in the church of my youth, St. Joseph’s in Jasper. I recall studying the mosaics in the gran St. Joseph’s, and the interior. In fact, until a later renovation, the monks because they were the builders of the altar. Recuerdo que había una exposición de unas representaciones teatrales sobre la Pasión y el Vía Crucis (y ciertamente la celebración digna de los sacramentos, ritos y ceremonias de la Iglesia católica) contribuyen a reforzar las bases que nuestra imaginación necesita para apoyar la práctica de la fe. Somos seres visuales y nuestra religión y cultura tienen mucho que aportar a nuestro entendimiento como pueblo creyente.

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.
Events Calendar

October 1
Our Lady of the Most Holy Rosary, 320 Stevens St., Indianapolis. Lumen Dei, 6:30 a.m. Mass, followed by Thursday prayer in Pistori Hall, Servants of the Gospel of Life Parish. Sister Diane Priori, presenter. Information: 317-435-3447 or e-mail maphn@ LCS.net.

Firefighters Union Hall, 748 Massachusetts Ave., Indianapolis. St. Mary Parish “Fall Auction F”, 6-9:30 p.m. $8 adults, $5 children 16 and under, $25 family Information: 317-637-3983 or informazioni@stmaryind.org.


West Chase Golf Club, 4 Holloway Blvd., Brownsburg. St. Christopher Parish, 14th annual "Golf Outing”, sign in 10:30 a.m., shotgun start, noon. $80 per person. Information: 317-241-6134 or sfo@stchristopher.org.

October 2
St. Vincent de Paul Parish, 4211 E. Michigan Road, St. Shelby. St. Ann Altar Society, rummage and bake sale, homemade noodles, 7 a.m.-2 p.m. Information: 765-525-0650 or ebever@stvin.org.

October 2
Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. “Fall Festival,” music, food, children’s games, 1-1 p.m. Information: 317-638-5551.

St. Joseph Parish, 1735 S. Mckney Ave., Indianapolis. Ladies Altar Society, fall craft sale, 10:30 a.m.-3:30 p.m. Information: 317-244-9002.

St. Paul Parish, 978 N. Dearborn Road, Guilford. Youth for Christ Conference, “Jesus Our Hope,” students grades 7-12, 10 a.m.-4 p.m., $20 adults, $10 children, $45 per family. Information: 812-623-0112 or mchonn@xul.net.

St. Mary Parish, 415 E. 8th St, New Albany. “Fall Ball,” food, games, 11 a.m. Information: 812-944-0888 or 812-944-0101.

October 3
St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Respect Life Sunday, Mass, 1, p.m. Most Bishop J. Joseph Tobin, celebrant, Life Chain following Mass, 2:30-3 p.m.

St. Joan of Arc Parish, 4217 N. 10th St., Indianapolis. Health Fair, 11 a.m.-1:30 p.m., no charge. Information: 317-251-5500.

Church of the Immaculate Conception, Sisters of the Wood, St. Theodore Guérin for Healing, 11 a.m. Information: 317-835-4531.

St. Lawrence Ladies Auxiliary #100 of the Knights of St. John, 312 S. Wilder St., Greensburg. “Fall Festival,” turkey roast and beef dinners, 3 p.m.-6 p.m., $10 adults, $5 children. Information: 812-663-7893 or www.mary.org.

October 4
Our Lady of Grace Parish, 302 Pearl St., Oldenburg. “Fall Festival”, 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3031.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. “St. Teresa of Avila” Fall Pilgrimage, “Mary, Queen of Peace,” 2 p.m. Information: 812-573-5001.


October 5

Mount Saint Francis Center for Spirituality, 1015 S. Main St., Batesville. Parish festival, turkey dinner, 11 a.m-4 p.m. Information: 812-934-4165.

Father Nick Raleigh to be interviewed on Catholic radio

An interview with Father Nick Raleigh, director of the Archdiocesan Young N and College Campus Ministry, will be broadcast on Catholic Radio Indy 89.1 FM’s “Faith in Action” program on Oct. 4-9. During the interview, Father Raleigh will co-hosts Jim Ganley and Sean Gallagher about how young and college campus ministry is a high priority in the Archdiocese of Indianapolis, and the blessing he has received in the ministry. He also offers suggestions to listeners regarding how they can help strengthen the faith of youth and adult Catholics.

“Faith in action” is broadcast on 10 a.m. and Mondays, Fridays at 4 p.m. on Tuesdays and Thursdays at 7 a.m. and Saturdays.

Catholic Radio Indy can be heard through the archdiocese by logging into www.catholicroadiindy.org and clicking on the “Listen now” button. Podcasts of previous show s are also available on the website.

Father Nick Raleigh to be interviewed on Catholic radio

Harold and Geraldine (Ripperger) Mitchell, members of the Franciscan Friars of the Atonement, celebrate their 60th wedding anniversary on Oct. 8. The couple was married on Oct. 8, 1950, at St. Elizabeth Church in Cambridge City, Ind. They are the parents of seven children: Jane Baker, Lois Koleskiewicz, Susan Wendel, Fred, Lawrence, Mark and Paul Mitchell. They have 11 grandchildren and five great-grandchildren.

VIPS
St. Ambrose Parish in Seymour celebrates 150 years

By Sean Gallagher

Members of St. Ambrose Parish in Seymour began a yearlong celebration of the 150th anniversary of the founding of their parish with a Mass on June 27 at which Archbishop Daniel M. Buechlein was the principal celebrant.

The parish in the heart of the Seymour Deanery was established in 1860 when a railroad was constructed through Jackson County, and German Catholic immigrants moved into the area. However, St. Ambrose’s current pastor, Father Daniel Staublin, noted that the Catholic population of Jackson County has always been dwarfed by the Catholics in Jennings County, its neighbor to the east. “The Catholics all settled in Jennings County right next door,” said Father Staublin with a laugh. “That’s very Catholic. This is a very heavily Lutheran community.”

Jennings County has four parishes. The only other parish in Jackson County is Our Lady of Providence Parish in Brownstown. Despite the relatively small Catholic population in and around Seymour, St. Ambrose Parish has had a prominent place in the broader community throughout much of its history, according to Father Staublin.

“We’re right downtown,” he said. “St. Ambrose [Church] is very visible in the community. And the fact that it’s been here 150 years makes it an intricate part of Seymour’s history and Jackson County’s, too.”

The parish has held a special place in the hearts of many of its parishioners over the years. Doloris Joray, 79, became a St. Ambrose parishioner at the age of 13 when her family moved to Seymour. She later raised 10 children on her own after her husband left her. Joray lived half a block from the parish and half a block from Seymour’s hospital, where she worked as a nurse.

“After work, I would always go to the church and pray,” she said. “People asked me how I did it and I’d say, ‘Well, the Lord did it.’ But they were very kind to me. And the parish has been very helpful.”

Joray joined a group of fellow longtime members of St. Ambrose’s chapter of the Legion of Mary in bringing up the offertory gifts during the anniversary Mass.

“It was wonderful,” she said. “People were really impressed. Some of them were in tears. They thought it was so beautiful. One of them said, ‘There’s sure a wealth of prayers going up that aisle.’

“Current members of St. Ambrose value the memories of pastors from past decades.”

Father Irvin Mattingly was the pastor of St. Ambrose Parish from 1946-67. “He was pretty strict,” Joray said. “He was from the old school. He started the Legion of Mary [in the parish], which I belong to yet. Mgr. Cornelius Sweeney led the parish from 1975-83. “He was kind to everyone,” said Mary Dominik, 81. “Even when he went to the hospital, some people were impressed with him because even if they weren’t Catholic, he’d stop in and say a prayer with them.”

Father Joseph Shetts was St. Ambrose’s pastor from 1983 until 2001 and still lives in Seymour.

“He is the priest that I remember growing up,” said Nathan Frey, 34. “I remember him being very stern, [but] in a good way. He was a very good leader. As a child, I guess you didn’t question what he was saying. For me, anyway, he was a good role model to look up to.”

Over the years, St. Ambrose Parish has also become dear to newcomers to Seymour. Joseph and Mary Dominik, both 88, moved there from Hammond in northwestern Indiana in 1961. Once they retired and their five children moved out of their family home, their relatives back in Hammond wondered why they didn’t move back.

Part of their decision to remain in Seymour was the love they have for the town and their parish.

“I enjoyed it here,” said Mary. “The people were always so nice and friendly. We really enjoyed them. We still do.”

Those who moved to Seymour have also included people born outside the United States.

In the 1980s, several Vietnamese Catholic families became members of St. Ambrose Parish. Frey was a student at St. Ambrose School at the time, and made friends with Vietnamese classmates.

That experience, in part, paved the way for him to welcome a larger influx of Hispanic Catholics into the parish over the past two decades.

“You can definitely tell that the Catholic faith is very ingrained into their society,” Frey said. “I think it’s been a positive influence for our parish and our community.”

Father Staublin sees Hispanic Catholics as an important part of St. Ambrose Parish in the years to come.

“Those in the Hispanic community have really embraced bring a part of the parish,” he said. “And the Anglo community has really embraced them. It’s still developing, but I’ve been amazed in just the seven or eight months that I’ve been here at how [both groups] really just do want to be [one] St. Ambrose. I look at that as a good sign for the future.”

Parishioners like Frey are also working to build a strong future for St. Ambrose because they want it to be a place that can nurture their children’s faith, just as it did for them when they were young.

“It’s always been an active part of my life,” said Frey, the father of two young children. “It’s been a guidance for just about anything that I do…. I hope that our children are involved with the Church as they grow up. I hope they build a relationship with God and go through the sacraments as I did.”

Archbishop Wuerl to guide Anglicans forming group

WASHINGTON (CNS)—The Vatican Congregation for the Doctrine of the Faith has named Archbishop Donald W. Wuerl of Washington to guide Anglicans forming groups to join the Catholic Church.

A personal ordinariate is a canonical structure similar to a diocese that covers the entire area of a diocese’s jurisdiction. It allows Anglicans to join the Church while retaining their distinctive patrimony and liturgical practices.

The constitution was issued by Pope Benedict XVI on Nov. 21. No ordinariates have been established anywhere yet, according to Vatican officials.

The announcement from Archbishop Wuerl said that the ad hoc committee’s duties are to facilitate implementation of the apostolic constitution in the United States, and “assess the level of interest in such an ordinariate” in the United States.

Other members of the ad hoc committee are Bishop Kevin W. Vann of Fort Worth, Texas, and Bishop John E. Mance of Worcester, Mass.

The committee will be assisted by Father Scott Hurd, who was ordained an Episcopal priest in 1993, joined the Church in 1996 and was ordained a priest for the Archdiocese of Washington in 2000. Father Hurd will assist Archbishop Wuerl as a staff member to the ad hoc committee and as a liaison to the USCCB.

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The Criterion Friday, October 1, 2010 Page 7
“Here you have a Church that has suffered tremendous losses and is being called upon to do something that frankly a Church in the prime of health would be very, very hard pressed to do,” CNS told “They say in a very difficult situation, is an incredible understatement.”

Oblate Father Andrew Small, director of the Collection for the Church in Latin America for the U.S. bishops, said the plan was developed in collaboration with Church representatives around the world, including officials in Haiti. International partners in the effort include Development and Peace, the Canadian bishops’ development and relief agency; Advent, the German bishops’ agency for solidarity in Latin America; Caritas Haiti; Society of St. Vincent de Paul; Conference of Religious of Haiti; and the U.S.-based Leadership Conference of Women Religious and Conference of Major Superiors of Men.

A working document for the program’s participants stressed the importance of building “solidarity partnerships” and the effort does not appear to be one imposed on the Haitian Church. It calls for building responsible local leadership that can respond to local needs and gradually become less dependent on outside help.

The program also notes that Haiti is like a stage where local people are expected to build their own stage, and the Haitian Church is looking to the world for support.

The Haitian Church has struggled to recover since the magnitude 7 earthquake on Jan. 12 destroyed 70 parishes, including the Cathedral of Our Lady of the Assumption in Port-au-Prince, dozens of schools, several convents and the national seminary.

Three Port-au-Prince archdiocesan leaders—Archbishop Joseph Serge Miot, Mgr. Charles Benoit, vicar general, and Father Arnoux Chery, chancellor—were killed in the quake along with some priests, 31 seminarians and 10 men and women religious. The death of Archbishop Miot was particularly devastating because his concern for the poor made him a beloved figure among Haitian Catholics.

Archbishop Louis Kebreau of Cap-Haitian, president of the Haitian bishops’ conference, has worked to rally Church leadership to meet pastoral needs in the aftermath of the earthquake, which affected 20 percent of the country and a third of the population of 10 million. But Haiti’s Golden Jubilee Mass, which was planned to coincide with the needs of 1.3 million people who remain in makeshift shelters in hundreds of camps in the earthquake zone, has strangled the local Church’s ability to respond adequately.

“The task ahead remains formidable,” it said.

“The idea [behind the commission] is to make sure the buildings will be built well and the money will be well spent,” he said.

In addition to rebuilding local parishes, the archdiocese is particularly focused on reviving the country’s local formation program for priests.

“He and Haitian Church officials have identified a 650-acre tract of land 10 miles northeast of Port-au-Prince, and are negotiating to buy the property. The site would include two seminaries for 350 students, housing for religious men and women students, an elementary school and parish, and a large-scale housing development for families.

The property is large enough to relocate the destroyed Notre Dame of Haiti, as well, he said.

The Galbos were members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis for 41 years before moving further east and joining Holy Spirit Parish. They also renewed their wedding vows at the archdiocesan Golden Jubilee Mass three years ago.

Four days after Marion “Bud” Galbo arrived home from the U.S. Navy, the World War II veteran married his childhood sweetheart, Mary Margaret Aust, on May 9, 1945.

“Bud got home on Sunday and everything was ready to go,” Mary Galbo said with a laugh during a recent phone interview. “We got married on Wednesday.”

Our kids always say, ‘Mom, who ever heard of getting married on a Wednesday?’

The late Father Joseph Montiary officiated at their wedding at Holy Cross Church in Indianapolis.

Sixty-five years after that memorable Wednesday, the Galbos will renew their marriage vows on Oct. 17 as one of the other long-time married couples during the 27th annual archdiocesan Golden Jubilee Mass at 2 p.m. on Oct. 17 at St. Peter and Paul Catholic Church, 1347 N. Meridian Street, Indianapolis.

Archbishop Daniel M. Buechlein is scheduled to be the celebrant for the golden wedding anniversary liturgy for Catholic couples married for 50 years or longer. Jubilarian couples married for 60 or more years will be recognized during the archdiocesan Mass.

The Galbos are members of Holy Spirit Parish in Indianapolis. They have four children—Jim Galbo, James Galbo, Janie Landon, and Joseph Galbo, as well as seven grandchildren and seven great-grandchildren.

Several family members will join them for the spiritual celebration at the cathedral followed by an informal reception in the Assembly Hall at the archdiocese’s O’Meara Catholic Center across the street.

“Bud and Mary have always a beautiful event with couples who have been married for 50 years or longer,” said David Bethuram, the director of the archdiocesan Office of Family Ministries.

“Couples really exemplify the sacrament of marriage. Their faithful marital love gives us something to celebrate as a Church—and also for the wider community—because of the vocation that they have with one another. We encourage these couples who have been married for 50 years or longer to come to the Mass on Oct. 17.”

“Now is still time to register with the Office of Family Ministries, he said, and participate in the special liturgy.

“We are looking forward to coming to the Mass, health permitting,” said Bud Galbo, who retired from the Indianapolis Fire Department after 32 years of service. He is also a former union pipefitter.

“When I was overseas, I always kidded her [in letters] and said that she proposed to me instead of me proposing to her. I really don’t know if she let me in on the secret that I proposed, but we saved all of our letters and I don’t think I did.”

Looking back on their 65 years together, Mary Galbo reflected on how to share so many happy years of married life.

“My best advice [to young couples] is that you’ve got to give and take. ‘I’ve got to give you what I want.’ We’re looking forward to the jubilee Mass.”

Sister Joanna Quintard, formerly known as Sister Marie Angeline, entered a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in education at Indiana University. In the archdiocese, Sister Joanna served as a teacher and principal at St. Michael School in Greenfield from 1949-1952.


Sister Mary Stella Morrisey entered at Saint Mary-of-the-Woods College as the assistant director of student health services from 1977-78, a licensed practical nurse from 1978-86, charge nurse from 1986-88, and adjunct in health care and director of health services from 1990-91. She also ministered in Illinois, Maryland and California.

A native of Jasper, Ind., Sister Margaret Norris minis as a therapist at Saint Mary-of-the-Woods. She also ministered as a bookkeeper and adult education specialist from 1965-69. She also ministered as a bookkeeper and adult education specialist from 1965-69.

Sr. Regina Shaughnessy ministers in residential services at Saint Mary-of-the-Woods. She also ministered as a volunteer for Providence Educational Records from 1982-83, as a volunteer in the archives at Saint Mary-of-the-Woods, and as a volunteer in the archives at Saint Mary-of-the-Woods.

Sr. Joanna Quintard, a native of New Albany, entered at Saint Mary-of-the Woods on July 22, 1949, and professed her perpetual vows on Jan. 23, 1947. She earned a bachelor’s degree in English composition and journalism at Saint Mary-of-the-Woods College, and master’s degree in American studies at the University of Notre Dame.

In the archdiocese, Sister Regina ministered at the former Shulte High School in Terre Haute from 1957-60, and served in public relations and on the alumna-associate merger staff at Cathedral High School in Indianapolis from 1976-77.

At Saint Mary-of-the-Woods College, she served as the alumna-associate director, a professor of English from 1961-71, public relations staff member for alumna relations from 1975-76, and Women’s External Degree program staff from 1976-88. Sister Estelle also served on the Province Sufficiency Ministry staff in Georgetown in 2002, and as a volunteer at St. Ann Clinic in Terre Haute from 1997-2002 and in 2004.

A native of Indianapolis, Sister Regina Shaughnessy ministers in residential services at Saint Mary-of-the-Woods. At Saint Mary-of-the-Woods College and master’s degree in English at Saint Mary-of-the-Woods College and master’s degree in English at Saint Mary-of-the-Woods College and master’s degree in English at Saint Mary-of-the-Woods College and master’s degree in English at Saint Mary-of-the-Woods College and master’s degree in English at Saint Mary-of-the-Woods College.

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Team shifts into high gear to collect bikes for the homeless

**By John Shaughnessy**

An 11-year-old boy and a 70-year-old woman form part of a team that has found an unusual way to help homeless people. Give them bicycles.

In the past year, the donated bicycles have been used by homeless people to get to doctor’s appointments, ride to work and even attend classes at Ivy Tech Community College in Indianapolis.

Now the team from Holy Cross Parish in Indianapolis is shifting into high gear to continue its drive to collect adult bikes in good condition.

“We’ve given away 37 bikes, and we have a list of 147 people who are requesting them,” says Maureen McLean, a 70-year-old-member of Holy Cross Parish, who has dedicated much of her life to helping the needy.

Parish, who has dedicated much of her life to helping the needy.

“We try to listen to what the poor say to us,” McLean says. “In listening to them, we respond to their need.”

For years, the St. Vincent de Paul Society chapter at Holy Cross Parish has provided food, clothing and blankets for the poor and the homeless. The bicycles became another major emphasis at the request of the homeless people they serve.

“We wanted to give the bicycles to people who would use them for the good of society,” McLean says.

So McLean, 11-year-old Austin Busone, and his mother, 41-year-old Stephanie Singleton, have been collecting and fixing adults’ bikes then giving them to people who show up at the Horizon House in Indianapolis, a nearby day shelter and resource center for the homeless.

“They give me a big hug when we give them a bike,” McLean says. “For them, it’s like, ‘Wow! People care.’ One of the first people I gave a bike to said, ‘I just got a job. Now you have a bike for me so I can get there.’ He’s kept the job and now he has a truck. It’s an old, old truck, but he’s getting ahead.”

Singleton calls the bicycles a “bridging” item for the homeless.

“This is an item that is necessary for people to get to their job, to make the transition to getting off the street,” she says. “It’s not an item that people think the homeless need, but it makes sense. It’s the most requested item besides food and clothing.”

At 11, Austin has learned to fix bikes from a training program at Tabernacle Presbyterian Church in Indianapolis. He helped deliver one of the bikes he fixed to a woman living in a tent near railroad tracks within the parish’s boundaries.

“She was very happy, and I was very happy, too,” he says. “It was fun fixing the bike.”

Singleton says she is trying to teach her son to be compassionate toward others. It’s a lesson that McLean says she learned from her father.

“My mother died when I was young,” McLean says. “My father always said, ‘We try to listen to what the poor say to us.’”

“I hope the bikes will make a difference to her,” she said. “She was always my hero. She always had room for one more. We can always help others because that’s what God wants us to do. My Catholic education taught me to do that, too.”

Besides the bicycles, the team also collects backpacks, watches, alarm clocks and reading glasses for the homeless.

“If anyone wants to donate an adult bicycle in good condition, McLean says to call her at 317-631-4369. She figures many people have bikes in their garage or basement that are seldom or never used. She even offers to pick up the bikes.

“She knows the bikes will make a difference to the people who will use them. And helping them makes a difference to her.”

“It energizes me. It comforts my soul,” McLean says. “Nothing is better than helping these people who are trying to survive in this world. It’s a tough, tough time for them. You have to give them hope.”

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**Reading is great, pope tells children**

CASTEL GANDOLFO, Italy (CNS)—Being able to read and write is a really great thing, Pope Benedict XVI told about 400 school children.

“Learning those skills, ‘we can know what others think, [and] read newspapers and books. We can know what was written 2,000 years ago or even longer ago,’ but even better, we can read the Bible, he told the children on Sept. 23.

“IT energizes me. It comforts my soul,” McLean says. “Nothing is better than helping these people who are trying to survive in this world. It’s a tough, tough time for them. You have to give them hope.”

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**Our Lady of Fatima Retreat House**

Our Lady of Fatima Retreat House is built by Father Clem Davis, Pastor of St. Bartholomew in Columbus, joins us to discuss ways that each of us can look at the bible in order that we might make it new again.

Using Scripture from both the Old and New Testaments, he will show us how we can make it work in our life today, bringing back to us the beauty of God’s word!

**Cost is $35 per person and includes continental breakfast, lunch, Mass and the program.**

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555 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima
Strengthening marriages should be a priority for parishes

By H. Richard McCord

In many U.S. parishes, we pray regularly for vocations to the priesthood and religious life. We also undertake other efforts to identify and support parishioners who might be good candidates for these vocations. All of this is good and necessary. We need to keep at it! At the same time, we may be overlooking an even greater vocation crisis that threatens the vitality of the Church.

Last year Archbishop Timothy M. Dolan of New York identified four challenges facing the Church in the United States. He placed marriage at the top of his list, saying, “We have a vocation crisis to lifelong, life-giving, loving, faithful marriage. If we take care of that one, we’ll have all the priests and nuns we need for the Church.” Perhaps you’ve never thought of marriage as a vocation, that is, as a call from God to a life of holiness and service. Perhaps you haven’t yet considered how all Christian vocations are related, and why we should feel responsible for cultivating them, especially in our families and parishes.

The U.S. bishops want Catholics to think again about these questions. In their new pastoral letter “Marriage: Love and Life in the Divine Plan,” they write: “As a vocation, marriage is just as necessary and valuable to the Church as other vocations. For this reason, all of us should pray that men and women will enter into marriage with the proper understanding and motivation and that they will live it generously and joyfully. A parish that believes and invests in the vocation of marriage is an example of a marriage-building Church.”

In June 2010, hundreds of ordained and lay Catholic leaders from parishes, diocesan agencies, national organizations, universities and publishing companies responded to the bishops’ call by participating in a three-day conference at Xavier University in Cincinnati titled “Marriage-Building Parishes: Blueprints and Building Plans.” The National Association of Catholic Family Life Ministers was the main conference convener, assisted by the U.S. bishops’ Committee on Laity, Marriage, Family Life and Youth as well as other national groups working with different aspects of marriage and family life.

Whether it was expressed explicitly or implicitly, there was solid agreement among the sponsors and participants that the parish has a natural and necessary role in strengthening marriages.

But do most married couples experience their parish as a marriage-building community? Four years ago, the bishops sponsored a national program of focus groups to get an answer to this and other questions. The results were mixed, at best.

The majority of couples did not see their parish as providing much direct support for married life. Most said they were hoping for more ministry avenues—educational, spiritual, service-oriented and social groups—that could help build solidarity among married couples.

Many wanted more homilies concerned with marriage and family life as well as support groups, occasional retreats and anniversary celebrations. The need for counseling services was often mentioned along with other forms of crisis intervention. Though most did not expect parish priests or deacons to offer in-depth therapy, they did expect that these ministers would be able to refer individuals and couples for professional help.

The gap is a wide one between what people experience and what they expect of parish ministries for marriage. One focus group of older couples, married 25 or more years, described the situation by observing that, after the wedding day, “Married people are treated like a completed project instead of being offered sermons, enrichments and programs to help them grow in love and understanding.”

This is a sad commentary! At the same time, however, many people who could not find parish ministries directly aimed at marriage building were able to acknowledge that parish life could indirectly benefit their marriage.

For example, couples seemed to appreciate the chance to work together on parish outreach activities, to participate together in small faith communities and Bible study, and to join in various social gatherings. Being a marriage-building parish seems to run parallel to thegamut of offering direct and indirect support, of both providing special programs and adopting a “marriage-building perspective” in other things that a parish might ordinarily do.

The key to success is to be more intentional and deliberate about all these efforts. What a difference it would make if more engaged and married couples, as well as single people who are considering marriage, could turn to a Catholic parish and discover that their vocation is valued, understood, celebrated and supported in practical ways.

If this were the case, as Archbishop Dolan intimated, then we might not have to worry about a vocation crisis in the Church or about a lot of other things.

(Less on to http://foryourmarriage.org to view the U.S. bishops’ website dedicated to strengthening marriage. H. Richard McCord is the director of the U.S. bishops’ Secretariat of Laity, Marriage, Family Life and Youth.)

The U.S. bishops’ Web effort and public service announcements to promote better marriages. Parishes use a wide array of tools to strengthen marriages.

Marriage enrichment programs can help spouses

This Week’s Question

After you were married, did either you or your spouse see a need to attend workshops or Marriage Encounters to enhance your marriage?

“I would like to go, but with four young children it’s hard to go as a couple. I am glad they’re offered, however, because they seem beneficial.” (Theresa Dodd, Dallas, Ga.)

“Yes, I’m for it, because even if you think your marriage is strong, everyone can benefit from these programs.” (Celeste Schmidt, Murphy, Texas)

“I certainly think there’s a need for some support. My wife and I grew up in the ’70s and got married in the ’80s, and we didn’t seem to have the richness of marriage preparation that exists today.” (Paul Flynn, Almont, Mich.)

“We never felt the need. I think we’ve been blessed by being happy, and haven’t felt the need or desire to go.” (Laura Snow, Canton, Ohio)

Lend Us Your Voice

An upcoming edition asks: Are you ready for the new English translation of the Roman Missal (the book that contains the texts of the Mass) that is coming to parishes next year? Have you heard anything about it?

To respond for possible publication, send an e-mail to greene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Suffering can transform our hearts and give us wings

I’ll never understand why there is suffering, and how it can be manifest in so many forms. We come upon suffering through loss, mistakes, poor health and just plain happenstance. All of which suggests that it ultimately leads us to realize that we can’t do it on our own, and that we must turn to God. I once read on a church sign, “Your greatest weakness is God’s greatest opportunity.” When we understand that we can’t do it all by ourselves, and we open up to God, then his spirit can flow. And he can work in us.

I’m learning to look up as much as I don’t want our crosses and trials and as much as I want to hoist them away, they are “part of it,” as my son would say. They are part of being human. I’m not saying that God is working on our behalf, I just don’t think that’s the case. He knows what suffering is like.

Suffering, no matter what form it takes, slowly brings about a kind of transformation in our hearts. It changes us. It gives us a perspective we didn’t once have. Some call it wisdom, but it’s more than that. I believe that suffering is the greatest teacher of compassion.

After suffering, we are able to see with a clearer ability those around us suffer. So we begin to be gentler with others’ souls. We gain perspective about what’s truly important. Antoine de Saint-Exupery put it well: “It is only with the heart that one can see rightly. What is essential is invisible to the eye. Sometimes it is only after suffering that we begin to see in a new way—’with our hearts.’ To paraphrase the lyrics of a song loved by many people, the time will come when our hopes will break the boundaries of our fear.

To my friend who is stuck in her chrysalis, this is how I would now express it: Keep the faith. You will emerge from this. And then, as God, who brings beauty out of sorrow. Just look at the butterfly.

Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.
The Sunday Readings

Sunday, Oct. 3, 2010

- Habakkuk 1:2-3, 2:4-2
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

This weekend’s first reading is from the Book of Habakkuk, which—by comparison among the other prophets—a short work of only three chapters. In some cases, little is known about the author of a given book. But in this case, the prophet identifies himself by name.

Some experts believe that Habakkuk was a prophet associated with the temple in Jerusalem. The most accepted opinion is that Habakkuk wrote this work in the latter part of the seventh century B.C.

At the time, the struggles among the great powers of the Middle East were numerous and intense, and the small Jewish community was threatened in the accompanying clash. It is not hard to imagine the fear and anxiety experienced by the people of God, and how desperation and confusion easily led them away from strict obedience to God. Like the other prophets of the day, Habakkuk appealed to his contemporaries to call God to protection in the uncertain international situation. The prophet insists, however, that the “just” will survive.

Habakkuk lets us know that there are many detours and obstacles lying before us. Indeed, the relationship between the servant and master is such that the servant assumes that the master is able to come to him to guide us. We must allow his help to become firm in our resolve to follow Christ.

This Gospel was read during the liturgies of recently preceding weekends. Therefore, what has already been heard in these earlier readings forms an umbrella over what is read this weekend.

The overall theme is that following Jesus requires strong determination and much faith. The Lord has many disciples who stumble and fall. It is a world of sin and selfishness. Temptations are rampant.

Most critically, God, in Jesus, always forgives those sinners who earnestly repent. Into this scene comes this weekend’s reading. As have been the other recent Gospel readings, this passage is a parable. Scholars cannot agree on the term used to describe the servant. Is he worthless, useless, unprofitable or unpredictive? Many ancient authors describe the servant as “owning nothing.” It is clear, however, that the servant is not so worthless as to be beyond God’s love.

Also clear is that the master in no way relies upon the servant. Still, the context is that the servant is kept, not discharged. Indeed, the relationship between the servant and master is such that the servant assumes to have a place at the master’s table.

Q Sunday wife and I have been married for 66 years. She is Catholic. I am not, but I want to join the Church if that’s possible. Have we gone to Mass together through all those years, except when I stayed home with our young children so she could go. She now has Alzheimer’s disease, but I still take her to Mass every Sunday. She doesn’t want to walk up to Communion anymore. I offered to go up with her, but she says no. She’s never alone. Can you help me? What do I need to do to become Catholic? (Virginia)

A It sounds as if you have had an unusually rich and blessed married life. In spite of the present suffering that your wife’s dementia is causing for both of you, I’m happy for you. You have much to be proud of.

Have you talked with the pastor of your parish, or perhaps another priest with whom you may be acquainted, about your desire to come into the full communion of the Church?

Considering your history of Catholic worship with your wife, the “journey” would be a very short one for you—mainly perhaps just making a profession of faith, going to confession, and starting to receive the Eucharist and other sacraments.

It’s true that the usual path to membership in the Catholic faith is through the Rite of Christian Initiation of Adults, a months-long process of study and Catholic practice leading to reception into the Church, usually at Easter time. For various reasons, however, that is often not possible or practical for people like yourself. A considerably briefer time can be arranged that is quite sufficient to fill the needs you might need to live a full Catholic life.

Based on the information you give, someone like this could be done in your case. Please talk to a priest soon, and take advantage of the time that God is still giving you.

Q If a man leaves the priesthood to get married, is he excommunicated from the Church?

A No, he is not excommunicated. According to canon law, a cleric who attempts to evade marriage incurs an automatic suspension from ministry, which is not the same as excommunication.

Without going into detail, this means that a priest in this circumstance is forbidden to exercise those acts or functions that are normally his as a priest. The same canon (#1394) adds, that after such an attempted marriage he is given the warning, “to have a change of heart and continue to give scandal, he can be punished with other sanctions, even to dismissal from the clerical state, which is called “laicization.”

All these sanctions are different from excommunication. Of course, if the priest has been removed from the clerical state by action of the Holy Father, none of these sanctions possibly apply. He still cannot exercise his priestly ministry except when it may be needed in extreme emergencies.

Q I’ve been an extraordinary minister of Communion for several years and recently moved to a new parish. One woman receives Communion on Saturday evening and takes hosts home with her to give Communion to residents at a nursing home on the following morning.

Since I’m new in the parish, I hesitate to ask the pastor about it, but it sounds strange to me. Is this permitted? (Ohio)

A Unless there are extremely special circumstances—possibly great distances involved—keeping the Eucharist at home this way is not proper.

The parish priest should have explicit rules about it. Perhaps the woman in question is not familiar with the rules, if they are in place, or does not recognize the inappropriateness, at least, of what she is doing.

If you’re aware of it, other parishioners possibly are as well and could help.

The opportunity to receive the Eucharist from extraordinary ministers of holy Communion is an immeasurable blessing for people who cannot be present for Mass, and an extraordinary spiritual benefit to the parish.

All parishoners who participate in such sacramental programs always need to keep these larger concerns in mind by showing a proper reverence for the Eucharist as well as offering a blessing for people who cannot be present. (Massachusetts)

St. Bartholomew, Columbus, DUDLEY, Suzanne J.

grandfather of one.

of Bruce, David, Kevin and Scott Husband of Sophie Curson. Father of Robert and Religious sisters and priests and religious brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


BUTLER, Mary Ann, 81, Chist the King, Indianapolis, Aug. 15. Husband of Bruce, Brian, Kevin and Scott Berson. Father of Darcelle Bullock, Britany and Blake Rosenberger. Step mother of Georgena Heeringa and Frank Worrell. Grandmother of four.


LEWIS, J. Richard, 76, St. Mary of the Immaculate Conception, Aurora, Sept. 1. Husband of Clara Lewis.


ROSS, Ralph, 78, St. Mary of the Immaculate Conception, Aurora, Sept. 1. Husband of Nancy Ross.


Providence Sister Margaret Ann McNamara served as a teacher, principal and general councilor

Providence Sister Margaret Ann McNamara, the former Sister Marie Nichols, died on Sept. 1 at Mother Theodore Hall at St. Mary of the-Woods. She was 75. The Mass of Christian Burial was celebrated on Sept. 4 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery. Sister Margaret Ann was born on Aug. 5, 1935, in Chicago.

She entered the congregation of the Sisters of Providence on July 22, 1955, professed her first vows on Jan. 23, 1958, and professed her final vows on Aug. 15, 1963.

Sister Margaret Ann earned a bachelor’s degree in education at Saint Mary of the-Woods College, a master’s degree in elementary education at Ball State University in Muncie, Ind., and a master’s degree in pastoral ministry at Loyola University in Chicago.

During 55 years as a Sister of Providence, she served as a teacher or principal at Catholic schools in Indiana and Illinois for 13 years.

In the archdiocese, Sister Margaret Ann taught at Holy Family School in New Albany from 1960-63.

In 1973, she began working in administrative positions for the American Society of Clinical Pathologists in Chicago.

In 1953, Sister Margaret Ann was elected to the provincial leadership in the St. Joseph Province, and served her congregation in that capacity for eight years. She also ministered as vice president for mission services with Wheaton Franciscan Services in Wisconsin, Ill., from 1992-94.

Sister Margaret Ann also served as the director of the deacon formation program for the Archdiocese of Chicago from 1994-96.

In 1996, Sister Margaret Ann was elected to a five-year term in the generalate leadership in the congregation, and served as a general councilor until 2001.

In 2004, she began her ministry of prayer full-time at the Providence brothers and sisters of Providence, St. Mary of the-Woods, 1 Sisters of Providence Road, St. Mary-of-the-Woods, IN 47876.
Two women complete Ecclesial Lay Ministry program

By Sean Gallagher

Two women were honored on Sept. 20 in the Blessed Sacrament Chapel at St. Peter and Paul Cathedral in Indianapolis as the latest people to complete the archdiocese’s Ecclesial Lay Ministry (ELM) formation program. Becky Cope, who ministers at Our Lady of the Greenwood Parish in Greenwood, and Mary Margaret Lynch, who serves at St. Joseph Parish in Shelbyville, received a certificate of completion and an archdiocesan lapel pin during a prayer service at which Archbishop Daniel M. Buechlein presided.

Edward Isakson, archdiocesan human resources director and coordinator of lay ministry formation, spoke to Cope and Lynch during a reflection he gave during the prayer service. “As lay ministers in the Church, we are blessed by the people we minister to and the people we minister with,” Isakson said. “Becky and Margaret, the Church has been blessed by your devotion and we are very thankful for you.”

Archbishop Buechlein praised the ELM program, saying that “it helps assure our parishes and our archdiocese that these lay ministers are well prepared in a holistic way.”

ELM, which was launched in the archdiocese in 1999, provides theological, spiritual and pastoral formation for lay ministers in the archdiocese.

Saint Meinrad Seminary and School of Theology in St. Meinrad provides ELM’s instructors and organizes its workshops, which take place at varying locations in the archdiocese.

Cope, 60, who serves Our Lady of the Greenwood Parish as the coordinator of religious education and volunteer coordinator, spent five years in the ELM program and said that she is sorry to see her time in it come to an end. “It was wonderful learning [and] going through it,” Cope said after the prayer service. “But I’m going to miss it.

I’m going to miss going to class, and being with the other people and learning.”

Lynch, 71, began her participation in ELM 10 years ago, close to the time that the program began. She has volunteered in various ministries at archdiocesan parishes for approximately 30 years. She currently directs adult faith formation programs at St. Joseph Parish in Shelbyville.

Lynch believes so strongly in lay ministry that in 2005 she helped establish a Catholic Community Foundation endowment that supports formation for lay ministry in the archdiocese.

“I just feel very driven to bring the face of Jesus to people,” Lynch said. “Right now, I’m just working with adults, but I’ve worked with teenagers and grade school kids and I’ve loved it all.”

Two women complete Ecclesial Lay Ministry program

For more information about ELM, log on to www.archindy.org/layministry or call 317-235-1594 or 800-382-9836, ext. 1594.

Notre Dame president names coordinator for university life initiatives

SOUTH BEND, Ind. (CNS)—Holy Cross Father John Jenkins, president of the University of Notre Dame, has named Mary Daly to the newly created position of coordinator for university life initiatives.

Daly, a 2010 Notre Dame graduate, was named the Notre Dame Right to Life organization as a student.

The university announced on Sept. 20 that Father Jenkins created the post in response to a recommendation from the Task Force on Supporting the Choice for Life, which said structures must be created to implement previous recommendations and continue the work of the group.

The task force completed its term of service in May.

Earlier this year, it issued a set of preliminary recommendations designed to “broaden and deepen the pro-life culture” at the university.

The group called for undergraduate “witness to life” research opportunities in various academic disciplines, adoption of a policy statement on the university’s “support for Catholic teaching on the sanctity of human life from conception to natural death,” and guidelines on how to “avoid formal or immediate material complicity in evils such as abortion and torture” in charitable gifts and investments.

Since then, the pro-life policy statement has been adopted and the guidelines regarding gifts and investments have been developed.

In addition, Father Jenkins’ participation this past January in the March for Life in Washington, D.C., helped establish a Catholic Community Foundation.

Father Jenkins formed the task force a year ago to consider ways that Notre Dame can support the sanctity of life. Its creation followed President Barack Obama’s visit to campus to deliver the commencement address in May 2009. He also received an honorary law degree.

Critics of Obama’s appearance on campus, including dozens of U.S. bishops, said the president’s support of legal abortion and embryonic stem-cell research made him an inappropriate choice.

The situation ignited a national debate on the university’s status as a Catholic university.

When he appointed the task force, Father Jenkins charged its members with outlining how “the university could increase and manifest its own commitment to a culture of life across our campus and in partnership with other constituencies in the Notre Dame family, including our alumni.”

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Evansville Diocesan Choir travels when faith can come alive.

voices during the Diocesan Choir’s pilgrimage to Italy, but Pope asks young people to learn from beatified Focolarina

Korba has been the director of the Diocesan Choir for

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Ruggero, attended the beatification Mass.

Blessed Badano’s parents, Teresa and Ruggero, attended the beatification Mass. Her mother told Vatican Radio that Chiara’s religiosity grew gradually and normally.

When Chiara got sick, Teresa Badano said, “She taught us how to do God’s will, like she did, because you don’t just say ‘yes’ when everything is going well.”

—Teresa Badano

Castel Gandolfo, Italy (CNS)— Blessed Chiara Badano, an Italian who died of bone cancer just before her 19th birthday, witnessed to the world the fact that God’s love is stronger than evil and death, and we givethanks to the Virgin Mary, who leads young people, even in the midst of the darkness suffering to fall in love with Jesus and discover the beauty of life, the pope said.

At the beatification Mass, Archbishop Amato called Blessed Badano a “missionary of Jesus,” who “invites us to rediscover the freshness and enthusiasm of the faith.”

Even as she lost her use of her legs and was dying, she shared her faith and God’s love with the many people who would visit her each day, he said.

“Her last gift was her corneas, the only

‘Only Love with a capital L gives true

witnessed to the world the fact that God’s

of bone cancer just before her 19th birthday,

Of that larger group, 35 members traveled to Italy, along with 25 others, spouses.

Evansville Diocesan Choir travels to Italy for 10-day pilgrimage

EVANSVILLE—There will be high notes and strong voices during the Diocesan Choir’s pilgrimage to Italy, but...